Evangelical Christendom

"Balm unto Corpus in Christo."

July-Sept. 1946

A CENTENARY CHALLENGE—

PRAYER FELLOWSHIP

THERE can be little doubt that the World's Evangelical Alliance owes its origin to Prayer. When men pray, God reveals His Will to them, not only concerning personal matters but concerning the Church as a whole. A hundred years ago in England the fruits of the great Evangelical Revival were being seen in two particular ways. First, converted men and women were seeking to carry out the teachings of Christ in their daily lives and to further the cause of Social Reform, and this led to the Abolition of Slavery and the institution of all kinds of philanthropic organisations. The other noticeable movement of the Spirit was the way in which the hearts of many Christians were being stirred with desire for fellowship with other Christians. As they prayed they realised the import of the words of our Lord's Own Prayer: "that they all may be one," and they were impressed with the sense of need for such unity in their own experience. As they gave expression to their feelings they found others were feeling the same. God's Holy Spirit was moving in the hearts of His people and as a result of this there came into being the Evangelical Alliance. One of the first results of the formation of the Evangelical Alliance was the commencement of the Universal Week of Prayer during the first complete week in every new year, and this has ever since been one of the most important contributions of the Alliance to the life of the Universal Church. Year by year throughout the world Christians of many different churches and denominations meet together as members of one family in the presence of their Heavenly Father seeking His blessing upon the worldwide work of the Church of Christ. Prayer is the greatest factor in bringing about unity among Christians. When we pray *for* others we learn to understand them and criticism dies. When we pray *with* others we learn how real is our unity in all things essential, and kneeling as children before our Father we recognise our family relationship. It is through prayer that greater unity amongst Christians will be achieved and therefore the World's Evangelical Alliance during its Centenary year issues a new challenge to Prayer and this Call to Prayer Fellowship.

THE PRAYER MEETING

Prayer is the very life-breath of the Christian. Corporate prayer is the very life-breath of the Christian congregation. Corporate prayer finds its expression in Church Worship, whether liturgical or extempore, whether in Litany with responses or in short or long petitions led by the Minister. But experience proves that something else in addition is needed or is at least desirable. In past years nearly all Evangelical churches had their weekly Prayer Meeting—an informal gathering at which every individual was encouraged to pray aloud in his own words. Such meetings were undoubtedly sources of great blessing to the congregations concerned and have sometimes been called the "power house" of the Church. What a difference it made to the clergy or ministers if they had such a gathering at the very heart of their church life! To-day many churches have given up their Prayer Meetings and this in itself explains the prevalent weakness of Christian Witness. One of the reasons for the abandoning of such meetings may be the revolt of youth against the monotony and length of some of the prayers and the personal idiosyncracies of some of those who prayed.

Undoubtedly many a Prayer Meeting is ruined by those who seem to love the sound of their own voices, who "pray long prayers" repeating all kinds of set phrases (such as "Thou knowest Lord") and stereotyped modes of expression which have little bearing upon true prayer. In other cases the spirit of prayer is spoilt by the abuse of prayer, by the habit of showing disapproval of other people or customs by praying "at" or "against" them, just as Ministers are inclined to preach through their prayers. To avoid such mistakes a Prayer Meeting needs a wise Leader who will direct the petitions and suggest practical topics. *Short* direct requests are needed. It is far better for an individual to make *many* of these short petitions rather than combine them in one long prayer upon which it is difficult for the others to concentrate. In these days when people are so busy with manifold duties it is not essential to have a Prayer Meeting on a *separate* night of the week. It may well take place after a mid-week Service or Bible Study, or even on a Sunday before or after Service. (What a wonderful atmosphere in which to start a Sunday Service when many worshippers have already met for united prayer!)

A PRAYER MEETING IN EVERY CHURCH

Recognising the great importance and potentiality of the Prayer Meeting the World's Evangelical Alliance in its Centenary year issues the challenge "A Prayer Meeting in Every Church." *This is the way back to God.* This is the pathway to blessing. This is the road to National Repentance and Revival. Let this call sound with insistent urgency in the ears of every Clergyman and Minister. We are deeply concerned with the condition of our country and the world at large. The remedy is Prayer and United Prayer *in every Church*. We discuss for hours on end steps "Towards the Conversion of England." The answer is Prayer and *United* Prayer in every congregation. Private prayer is not sufficient. *People must pray together.* Pastor and people must meet together before the Throne of Grace. Such prayer leads to unity in the congregation and nourishes a family spirit and a sense of oneness such as nothing else can do. Church life can be transformed in this way as barriers of dislike and suspicion are swept away by the spirit of Prayer. The Pastor finds his burden of responsibility shared by his people. The Laity realise their privilege of sharing in the work of God. Moreover congregations who are thus accustomed to meet week by week will rejoice in the opportunity provided by the Universal Week of Prayer to join with other local congregations in the united Prayer Meetings during the first week in every year and thus share in a wider fellowship through the Universal Week of Prayer.

CLERGY AND MINISTERS MUST LEAD

The initiative for starting congregational Prayer Meetings must lie with the Clergy and Ministers and it is to them that this Call is particularly addressed. But if the leaders will not take the first step then let the laity take action. They can press for the start of a Prayer Meeting. If this is unsuccessful then let them start small Prayer Meetings in their own homes, a few meeting together here and there. These can then at a later stage merge together.

The word "Home" recalls the excellent custom of "Family Prayers" which was such a feature of English life of the last century. While modern conditions of life may make it impossible for many households to hold "Family Prayers" each day, *some kind of united worship in the home is the ideal and should be aimed at.*

DEFINITE PETITIONS

PRAYER consists of Praise, Worship, Confession, Thanksgiving and Listening to the Voice of God and it is a mistake to look upon it only as "asking." So many uninstructed people regard prayer as simply "getting things from God." The right perspective was admirally given to us in a Broadcast Speech during the war by His Majesty the King when he said that Prayer was not asking God to do our will but rather asking that we may do His Will. But at the same time much prayer petition fails through lack of definiteness. "Ye have not because ye ask not" (James ch. 4, verse 2). Whilst we must depend for guidance and inspiration upon the Holy Spirit (Romans, ch. 8, v. 26). "The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought," we need knowledge as to the specific needs of our day. If God's people to-day were united in more definite petitioning surely we should see greater results to our

prayers? Some suggestions along these lines follow.*

(a) National and International

1. National. 2. Revival within the Church. 3. Parliament. 4. Communal Life. 5. International Affairs. 6. Fellowship of the Peoples of the World. 7. Spiritual. (a) The Bible—the Word of God. (b) Evangelism. (c) Freedom of Worship. (d) Evangelical Unity.

(b) For the World's Evangelical Alliance

Praise

For the wonderful way in which God has worked through the Alliance during the past hundred years; with grateful remembrance also of its founders and all who have worked on its behalf and under its auspices.

Centenary Celebrations

For God's Blessing upon the Centenary Celebrations (October 20th to 27th, 1946), particularly for the Festival of Thanksgiving at the Royal Albert Hall on October 21st; the Thanksgiving Service at St. Paul's Cathedral on October 24th. For guidance in all the plans and arrangements, that all may work out to the Glory of God.

The Future

The Executive Council of the Alliance and in particular for the General Secretary and his assistants, that God may give Wisdom as to future policy and as to the development of the work and the extension of the influence of the Alliance.

For the provision of the new Headquarters which will prove a central rallying point for all Evangelicals.

For the provision of the financial needs of the Alliance and the success of the Centenary Appeal for £100,000.

H. R. GOUGH.

* These suggestions are amplified in the Centenary booklet, "Prayer Fellowship," by the Rev. H. R. Gough. Copies on application to Headquarters.

Headquarters Notes

100th Annual Report.—All Members and Subscribers should receive with this issue of EVANGELICAL CHRISTENDOM a copy of the 100th Annual Report. In it will be found a record of achievements worthy of the ripe age to which the Alliance has attained. The Council thank all, especially local Secretaries and representatives, for their co-operation and help in the unique work of the Alliance at home and abroad. It is renewing its youth, in accordance with promise "they that wait upon the Lord shall renew their strength." The Annual Report closes with the ascription "Laus Deo," in which we feel sure all our readers will join.

"Goodly Fellowship." The Centenary volume "Goodly Fellowship" is now ready and can be posted to any address for five shillings, the published price, and postage sixpence. We strongly advise our readers to secure a copy of "Goodly Fellowship" at once. The edition is limited, and it is unlikely to be reprinted. The illustrations are a feature, and even the attractive jacket announces the comprehensive nature of the contents. It is altogether a unique history of the first century of the work and witness of the Alliance. The Press is giving "Goodly Fellowship" a good reception. We quote the *British Weekly*: "Dr. Ewing has almost produced a conspectus of British religious history for a hundred years in this little book." Again we advise all readers to send for their copy early.

Here are some of the many personal appreciations of "Goodly Fellowship" coming in daily:—

"I spent an interesting and profitable week-end reading the Centenary volume *Goodly Fellowship*. It is a most interestingly told story of a century of great endeavour and now at the end of a century the world is in greater need than ever of the 'goodly fellowship' which the World's Evangelical Alliance exists to foster."

SIR HAROLD MACMICHAEL.

"I have just completed the reading of the Centenary volume, and it has done me real good.

"I think the short description on the back of the cover most apt: '*A record of work that could not have been done by any one Church and upon which the blessing of God has rested in untold ways.*'

"I find it difficult to particularise any chapter, interest is maintained from beginning to end—leaving an impression of one Lord in every place all down the years—one experience and one power. 'I am the Lord, I change not.' 'I am with you all the days.'

"The chapter on '*Evangelical Christendom*' is notable, and may I offer a word of warm congratulation on the surely unique 'forty-two years' editorship' which God has allowed you to give? The magazine is always inspiring, and I have especially valued the assistance given by it at times of crisis in Church or State, by its calls to Prayer, and guidance in intercessions."

VEN. W. S. MOULE.

"Thank you very much indeed for the advance copy of the centenary volume of the Alliance, *Goodly Fellowship*. Dr. Ewing has accomplished

a great task greatly. He tells the story of the Alliance's hundred years of various work and witness most vividly. Whilst nothing of importance is omitted, the story is told with a brilliant brevity which conveys to the reader that sense of urgency which so truly characterises the work of the Alliance. To read of the wonders God has accomplished through this *Goodly Fellowship* is to be drawn to Him in a humbler and deeper trust, and to face the future with a strengthened faith and a heightened hope."

DR. ROBERT F. V. SCOTT.

"Thank you very much for the book, *Goodly Fellowship*. You are certainly a great organiser and worker, and your reign has been both long and notable."

SIR GERALD DODSON (*Recorder of London*).

"I offer you my very sincere thanks for a copy of *Goodly Fellowship*, the centenary volume of the World's Evangelical Alliance. I had a letter from the President of one of the Canadian Universities who had received your letter with the little slip we prepared attached thereto. He promised that he would have a special Vesper service in October on behalf of the Alliance and take up a collection. I was rather interested."

VISCOUNT BERMETT.

"Thank you very much for sending me the copy of your Centenary volume *Goodly Fellowship*. I have not yet had time to read this book, but I shall do so with much interest. I have studied the chapter headings and your illustrations, and I am looking forward to the wide survey which they indicate."

CANON F. L. HOGGES
(*Chaplain General to the Forces*).

"Thank you so much for sending me a copy of the Centenary volume, which I am reading with interest. I think it is a fine record of a great piece of service, and I send you my best wishes for a wide circulation. May it stimulate us all to evangelical effort, for Evangelism on the highest level and in the widest scope is called for throughout the length and breadth of our land to-day."

REV. JOHN SHORT (*Bournemouth*).

"I do so appreciate your kindness in sending me an early copy of our Centenary volume. I have greatly enjoyed reading it and I am amazed at your wonderful work. My hearty congratulations."

FRANK O. SALISBURY.

"Thank you very much for the gift of *Goodly Fellowship*. It is a fine record of witness and service, and, incidentally, well written. I enjoyed reading it very much indeed. My old Claughton congregation is represented in the story by mention of Mr. and Mrs. T. A. Leigh."

REV. T. W. ISHERWOOD.

"The Chaplain-in-Chief (R.A.F.) asks me to thank you for your very kind letter dated 23rd July, 1946, and for the copy of your Centenary volume *Goodly Fellowship*.

The Chaplain-in-Chief is much interested in this book and thanks you for sending it to him. He asks me to express a wish that every blessing may rest upon your work in the future."

STAFF CHAPLAIN, R.A.F.

"I acknowledge with pleasure the receipt of your Centenary volume entitled *Goodly Fellowship*. I like it very much indeed, both the matter, which is informative and interesting, the general form of the book, which reflects credit on the printers under present day conditions, and perhaps specially the title, I think it is very well chosen. I hope it gets a good circulation."

REV. DR. A. D. HANCOX.

"Many thanks for forwarding me a copy of J. W. Ewing's *Goodly Fellowship*. This is a first-rate souvenir of a quite memorable Centenary, and will, I am certain, do valuable work. I have read it with great pleasure."

SIR ARTHUR WATSON.

"Thank you for the Centenary volume. I am sure it will be a useful record for all who take long views and are never unduly perturbed by the local incident.

Please thank my old friend, Dr. Ewing, for a fine piece of work."

MR. ERNEST BROWN, C.H.

"I wish to thank you for sending me a copy of *Goodly Fellowship*, and to congratulate you upon the production of so interesting and inspiring a record. Mr. Ewing has earned the gratitude of every lover of the work of The World's Evangelical Alliance. That work is more needed now than ever, if that is possible. May the blessing of the Lord attend all your labours!"

DR. DARRELL LAMBERT.

Centenary of the Universal Week of Prayer. We include with this issue of EVANGELICAL CHRISTENDOM the Centenary Programme for the Universal Week of Prayer, January 5th to 12th, 1947. It has been prepared by request of the Council by the Bishop of Lichfield (Dr. E. S. Woods), who has given much thought and time to the preparation of the letter of invitation and the daily topics for Prayer. The Centenary of the Week of Prayer is, under God, an achievement the spiritual value of which only eternity can reveal. One hundred Weeks of Prayer without a break, and the whole civilised and Christian world comprehended in the co-operation they have represented. And the concert of praise and prayer widens. A great effort is being made to ensure the observance of the Centenary next January on a scale hitherto unreached. Many thousands of letters and programmes are being sent out from Headquarters in London to all parts of the world, especially to Canada, the United States of America and other foreign parts, and we ask the prayers of our readers that this effort may kindle the flame of sacred love and the desire for co-operation in united Prayer which is the greatest need of the Church of Christ to-day. What is needed is the working of God's Holy Spirit. Let us all pray that during the forthcoming Centenary of the Universal Week of Prayer all who love our Lord Jesus Christ in sincerity may unite in witness to Him and in prayer to God for spiritual revival.

A Welcome Message from Samoa. We have just received the following letter from Samoa, for which we thank God, and the senders:

Leulumoega Fou Boys' High School,
London Missionary Society,
Malua, Western Samoa,
May 28th, 1946.

Dear Sir,

I have been instructed by the General Assembly of the Samoan Church (L.M.S.) to inform you that a gift of £10 sterling is being forwarded to our London office to be paid to the World's Evangelical Alliance. I have been asked as well to thank your office, in the name of the Samoan Church (L.M.S.) for the regularity with which the Universal Week of Prayer programme comes through to our local office. The programme is translated and used during the Week of Prayer in every village of the Samoan group. May you be blessed in your work.

Yours sincerely,
J. D. Cory (Secretary).

This letter is typical of many which from time to time reach Headquarters in London, and for which the Council are profoundly thankful. They not only supply evidence of the care with which the whole world is charted to meet the "Universal" character of the Week of Prayer, but emphasise the "goodly fellowship" which the Week of Prayer represents. Translations of the programme for 1947 are already in preparation, and some of these are undertaken in London. The German translation is already completed, and it will be in use throughout German areas of occupation as far as this is possible. Under "Continental Notes" readers will find further information of the reconstruction of the Evangelical Alliance in Germany. The French translation is also completed and is being circulated to French-speaking centres of co-operation throughout the world. We have just received the Indian translations for 1946, ten separate translations which are in themselves arresting, calling all Christian India to prayer. The translations for 1947 are now being made by and through the National Christian Council of India, whose co-operation in this high spiritual interest the Council of the Alliance warmly appreciate.

The Centenary. On following pages the Appeal Secretary unfolds the progress of the Centenary Appeal, the urgency of which cannot be overstated. The arrangements for the Celebrations over the octave, Sunday, October 20th to 27th, are well advanced, and we express the hope that with this early notice all readers who can possibly do so will reserve the dates so as to be present at the Royal Albert Hall on Monday evening, October 21st, at 7 p.m. (doors open at 6 p.m.); and in St. Paul's Cathedral on Thursday afternoon (5.30 p.m.), when the preacher will be the Bishop of Liverpool. The Royal Albert Hall meeting will be in every sense "A Festival of Thanksgiving," which will also be an Evangelical witness, for are we not the World's Evangelical Alliance? There will be a Centenary Thanksgiving Choir of 1,000 voices. Conductor, Mr. Allan Brown, F.R.C.O.; soloist, Elena Danieli; organist, Mr. Arnold Grier (organist Royal Choral Society). The Rt. Hon. Isaac Foot, P.C., will preside, and among those taking part will be Viscountess Davidson, M.P., Mr. T. B. Rees, Rev. Bryan S. W. Green, B.D., Rev. R. F. V. Scott, M.A., D.D., Rev. H. R. Gough, M.A., O.B.E., C.F., and others to be announced. The gathering throughout will be in keeping with the great expectations which this Festival of Thanksgiving is arousing, and we can assure young and old alike that the proceedings throughout will be a spiritual uplift.

Helpers Needed. No illusions exist at Headquarters as to the great effort necessary to fill the Royal Albert Hall. It can be done if there is team work, and we confidently ask for the help of all who can give it. First, COME YOURSELF, and bring a friend or friends with you. Send in your order for tickets early (see page two of cover of this issue of Evangelical Christendom). 2. Write for the attractive invitations now being prepared and help to distribute these, in your Church, among your friends—no one will regret having this great Albert Hall gathering brought to their notice, the only possible regret can be on the part of those who have failed to hear of it or to be present. 3. Secure a box, while they are available, and make up a party. How greatly this will help. 4. Act now, do not leave the offer and promise of your help until late in October. We need helpers now and we expect to hear from you soon.

The Festival Service of Thanksgiving in St. Paul's Cathedral (no tickets will be issued) on Thursday, October 24th, at 5.30 p.m., will be another notable feature of the Centenary Celebrations. The Bishop of Liverpool will preach.

Foreign Delegates. A feature of all the Centenary Celebrations will be the presence of Foreign Delegates who are visiting us for the occasion. Let us give them all a warm welcome. Most will be coming from the Continent of Europe, and they will come eager for fellowship and responsive greeting. If any readers in or near London can offer hospitality over the octave to a delegate will they communicate with Headquarters at once. How greatly this welcome into an English home will be appreciated by those from war-scarred Europe. Please let the Secretary know at once if you can arrange.

Centenary Sermons. Centenary sermons will be preached in several London Churches on Sunday, October 20th (and Sunday, October 27th, in one or two cases). These include Holy Trinity Church, Brompton; Westminster Congregational Church; Wesley's Chapel, City Road; Haven Green, Ealing, Baptist Church; Marylebone Presbyterian Church; and others under arrangement. Full particulars will be found on the invitations announcing the "Festival of Thanksgiving" at the Royal Albert Hall and other details of the Centenary Celebrations.

TO THE WORK! TO THE WORK!

Centenary Briefs

By ALFRED B. KENT, Appeal Secretary

The £100,000 Centenary Thanksgiving Fund. In our last issue we published a list of all contributions received up to and including April 30th. Since that date we have received a further £2,234 4s. 10d. Details are given hereunder.

SECOND LIST

£1000: The Misses Cory.

£1000: Mrs. F. Phillips.

£500: A. G. Grinwood, Miss D. A. Stileman-Gibbard, Mrs. E. B. Engelsh.

£500: Mrs. J. W. Wilmot and Miss J. Westmore, A. L. Nicholson.

£250: Arthur Newbery.

£250: "E. W."

£250: Mrs. C. J. Macey-Miles, S. Harrison Smith, Miss A. E. Turner.

£211: The Salvation Army.

£100: Misses M. and L. Attwood, Dowager Lady Buxton, E. E. Cohen, Miss A. H. Crickmay, Mrs. M. E. Dobbie, "G.G.S." Lord Harter, Miss L. A. Johnston, Mrs. G. E. Lowe, Miss E. Moore, Mr. and Mrs. Gilbert H. Stevens, Miss E. M. Wainwright, Miss J. F. Wallace, Miss K. L. Westmacland.

£50 10s.: A. Richards.

£47 7s.: Miss H. Elsbeth.

£27: Miss H. Lerry.

£25 10s. 9d.: F. W. Weaver.

£25 10s.: Miss E. A. Andrew, Anon., Dr. J. W. Linnell, Henry Sharp, Viscountess Scarsdale.

£21: Mrs. V. S. Alexander, Anon., Mrs. E. M. Bennet, Mrs. S. C. Best, H. G. C. Bishop, F. E. Brabrook, John Carmichael, Mrs. M. Clapperton, Miss I. Clark, Miss H. Colhoun, H. P. Dauncey, Mrs. Dimsdale, Miss Dunlop, Mrs. L. A. M. Elson, Miss E. M. Emerson, Miss A. Fraser, Rev. H. George, M.A., Bernard C. J. Hall, E. H. Hawdon, Mrs. C. Holmes, Mrs. L. V. King, Miss Knocker, "Let Not"—Batt. 6.1, Rev. D. A. McDonald, Alex MacKelvie, Miss Edith Moore, Nurse A. Petrie, The Misses Phillips, Miss E. L. W. Plants, Miss E. C. Pook, J. H. Prelle, Miss O. G. Pre-Smith, Col. and Mrs. Raitt, Miss J. H. Rule, Miss E. A. Sellers, Miss W. Shaw, Miss Mary Simpson, Miss A. Smith, Miss Anna Stewart, J. D. Stitt, Rev. I. Temple-Brown, Mrs. L. Thomson, Mrs. M. E. Walker, Miss Hilda de Ved Walker, Miss G. M. A. Ward, O. Wheeler, Mrs. H. Wilkins, A. E. Wilkinson, Mrs. G. Wright.

£16 10s.: W. A. Perry.

£15 15s.: Mrs. M. P. Allsutt.

£15 15s.: H. E. Brooke, E. Harrison, Mrs. and Miss Mackenzie, Rev. G. H. Nicholson, Mrs. E. Oliver, H. E. Parkes, Mrs. E. Wynne-Pugh.

£12: Miss A. S. Balmont, G. Ridley Clark, G. A. Cox, Miss M. E. Davies, F. G. Davis, Mrs. and The Misses Gilbert, Mrs. W. L. Hesse, J. W. Jeffrey, Mrs. E. Leonard, Miss C. M. C. Rawle, Miss Grace Sewell, E. A. Wolfe.

£12 12s.: Mrs. L. I. Aikman, Rev. J. K. Crwbarn, Miss L. Coulter, A. W. Dupont, J. F. Fairweather, Miss Mary Gillmore, E. F. and Miss A. A. Green, Rev. G. H. Hayward, Miss K. S. Johnston, Rev. H. J. King, B. M. Laxmoore, Misses Mercer, Miss E. Midmer, Miss Edith Morfey, Misses E. E. and G. Simpson, Mrs. Slater, Mrs. Morton Smale, A. Russell Smith, Rev. C. E. Stocks, Lady Stodd, Mrs. E. Summer, Rev. S. Turbinbank, Dr. and Mrs. F. E. Terry, Rev. F. J. Turner, Miss F. Wardrop, Dr. and Mrs. Albert E. Wright, J. C. Young.

£10 10s.: Miss M. S. Sherrard.

£11: Rev. John A. Anderson, Rev. E. G. T. Bagnall, Miss I. G. Berry, Mrs. E. S. Bradley, Misses E. Clarke and Bartholomew, Misses E. and A. Conway, E. E. Cowie, Rev. J. R. Cowper, V. Parker Gray, Mrs. Catherine Hale, Miss M. C. Hallam, Dr. and Mrs. C. E. Hawkins, Mrs. Ida Johnson, Miss M. E. Langmann, Miss B. Lefroy, Miss B. Matthews, Miss F. Parker, Rev. Ryde F.O.C. (Per Rev. E. Bramwell Howard), Miss C. E. Sorenson, Miss A. J. Topping, Rev. and Mrs. C. H. Williams and Miss M. R. Abraham, Dr. A. Wight.

£9 18.: Miss F. Bellinton, Mrs. A. E. Ward, C. H. Barrowcliff, C. E. Bowman, Miss A. Dorrie.

£9 10.: Miss E. Bentley, Benedictaire, F.C.M.P. (Per W. Lomax, Mackenzie), Leonard F. Brooke, E. H. Brooks, Alexander Brown, Miss E. Bullock, Mrs. Cadyre, G. G. Cumming, Rev. C. J. Chandler, Wilfred J. Clarkson, A. E. Coates, Mrs. W. Day, 14 Oct. F. J. Leslie Dixon, D.F.C., H.C., Rev. D. E. Eccleston, M.A., Miss E. G. Dell, Mrs. Gower Evans, H. Green, A. W. Grainge, Mr. and Mrs. E. C. Turner Gordon, The Misses Hart, Rev. and Mrs. Haywood, Rev. T. W. Isherwood, M.A., Mr. and Mrs. Cecil H. Johnson, F. C. H. Jones, J. W. Kearon, J. S. Knott, Dr. and Mrs. C. F. MacLean, Miss A. M. McCulloch, Rev. T. G. Manly, Miss E. C. Miller, Alex Murray, Mrs. M. Morgan Owen, Mrs. E. Phayre, Rev. Thomas Roman, Rev. S. N. Squire, Mrs. N. F. Thomas, D. F. Thompson, Lady Williams, Miss Lena Wallis, Mrs. Evelina F. Whitford, Richard J. Strick.

£9 9s. 6d.: E. E. Crawford, Miss Lindley.

£8: H. A. C. Allen, Anon., Miss H. Archdale, Miss M. Avila, Miss Florence Baker, Mrs. E. L. Bean, Wm. B. Bennett, Miss E. L. Bousford, W. Bragnall, Miss E. C. Bramwell, Miss C. Butler-Bowdon, W. G. Chandler, Miss E. Coe, Miss Cortassi, Miss A. Cooper, Miss E. C. Owen, Mr. and Mrs. J. E. L. Crabtree, J. Cruikshank, Misses Cunningham, Leonard E. Dance, Mrs. H. L. Davidson, Mrs. H. Davis, W. D. Day, Rev. F. Dean, Miss C. Dewsbury, Mrs. A. E. Duncan, W. Elliott, H. W. Ellinton, Miss J. Hampson, Mrs. E. Evans, Mrs. L. E. Evans, Miss E. M. Eyland, Miss L. G. Fisk, Benjamin E. Flatt, E. Forsyth, A. M. Fraser, Mrs. F. Gunnadine, Miss Greene, Miss Jones, H. Gunner, G. R. R. Walker, Miss K. E. Hardaker, Miss E. M. Harrison, Mrs. E. Hart-Dyke, Miss E. A. Hebb, A. Hewitt, F. Hicks, Mrs. May Hinde, Mrs. L. Howard, Mrs. G. W. Howe, W. G. Howe, Major and Mrs. H. M. James, Miss F. Jamieson, Miss Clara F. Jones, Miss E. Kendrick, Miss Green, Rev. Wm. P. Kettle, Miss C. Kirby, Miss E. M. Knight, Miss A. Lee, Mrs. T. Lewis, Mrs. A. Macleod, F. W. Made, Mrs. B. Mason, Mrs. Esther J. Mason, W. H. Mason, Mrs. M. Matheson, Miss E. C. Mead, Mrs. E. Miller,

Rev. H. Miller, M.A., W. R. Miller, Miss I. C. Mills, Miss K. Moore, Miss C. Newman, A. E. Owen, Miss F. M. Parkinson, Mrs. O. J. Parkinson, Mrs. A. E. Pritchett, Miss Florence J. Read, Miss Doris E. Rendell, Miss A. Rennie-Smith, Mrs. L. Roach, Miss C. Roberts, Mrs. Ray Rose, Miss A. I. Salmond, E. Stuart Sanderson, Miss E. L. Sprague, Miss Martha Thomson, H. F. Thomson, Mrs. D. V. Moorhead, Miss A. M. Simpson, J. Constable, Miss E. Stratton, Rev. J. G. L. Swann, Rev. W. G. Syson, Misses Thacker, Mrs. E. Thomas, Miss L. Thomas, Dudley R. Tuve, C.B., O.B.E., Rev. Mrs. Margaret G. Walker, Rev. M. A. C. Warren, M.A., A. W. Wapling, Miss E. E. Weatherhead, E. E. Wiggins, A. E. Winder.

£79 2s. 6d.; 256 amounts under £1.

Total £2,236 4 10

This sum, together with the £3,196 2s. 0d. reported in the previous issue of EVANGELICAL CHRISTENDOM, brings the total to the end of July to £5,432 6s. 10d.—an enheartening amount, but at the same time a very long way from our target—£100,000.

Many important developments can only be carried out if the needed financial assistance is received, and the most urgent request we make is that all readers should PRAY for a great increase of interest in the work and witness of the Alliance, particularly by means of the extensive advertising programme now being carried through in both the religious and the secular Press. Then, after praying, we should all work together, using every means in our power to increase knowledge of the Alliance, to stimulate interest in its work, and endeavour to inspire all our friends to take some part in the raising of the Centenary Thanksgiving Fund, and, through that means, extend our work.

We will gladly send literature to ANY friends to whom the Alliance is unknown if you, our loyal members and subscribers, will send us the names and addresses.

Once again we have been considerably cheered by messages that have accompanied gifts, and we are sure that these friends have experienced the "joy of giving." The testimonies received are so remarkable and unique that we feel a sense of urgency and duty to transmit to our readers the accompanying short selection from those received since last we reported.

From a retired missionary (now on pension) who has seen something of our work overseas: "Enclosed please find £1 towards a very great world-wide ministry. Wish it could be more!"

And from another missionary: "While in China I saw and appreciated the grand work of the Alliance."

A thank-offering for renewal of health: "I have been very ill. . . . I'm thankful to say I am much better, and am enclosing £2 as a small thank-offering to God for all His mercy."

A Centenarian writes: "I feel constrained (though with some difficulty) to send you at least another 10s. to commemorate the 100 years' wonderful achievements of the World's Evangelical Alliance, so dear to my heart."

A second gift from one friend was explained by the following: "I happened to open a small box, and in the lid I saw a £1 note. I was very surprised to find it, and at once thought it should go to the Centenary Fund."

An Old-Age Pensioner writes: "I very much regret being unable to help only in a small way. My entire income is 24s. a week. However, for many years I have given the tenth. That I put away every week for the Lord's work. So if you will accept so small a gift, I will enclose 10s. I shall not forget to pray for you, and the work. Thank you for the opportunity of helping a little."

Another friend writes: "I have great pleasure in being privileged to join, although in a very small way, in the Centenary Thanksgiving."

Again: "It is difficult to give the support that one would like to give out of a retired salary much reduced by income tax. I do wish to have some part in the good work that I have long been associated with."

And yet again: "Will you please accept the enclosed from a miner who has not a lot of this world's possessions, but who does love the Saviour."

Donating £600—two friends write: "You have a tremendous task in hand, and we are glad to contribute to the great Centenary Thanksgiving Fund of £100,000 that by God's help you are seeking to raise."

Each one of these extracts—and they are only a small selection from many—shows the wonderful spirit that is backing the giving.

"Goodly Fellowship." The official History of the Past One Hundred Years, written by Rev. Dr. J. W. Ewing, is now ready. Dr. Ewing has produced a remarkably illuminating survey of the activities of the Alliance during the hundred years, a survey which is of permanent value. The chapters are not only full of interest historically, but they are never tedious, and they deal separately with the varied departments of the work in a way which must impress every Christian reader with a fresh sense of the manner in which the influence of the Alliance has been exercised for good in many lands and in connection with many crises. The book may be obtained direct from this office, or from Messrs. Marshall, Morgan & Scott, Ltd., or through any bookseller, price 5s. Supplies are limited. *Purchase a copy now* for your own library, present one to your Church Library, and keep a third in hand for a Christmas gift! In this way you can afford practical assistance to our own Centenary campaign!

Other Centenary Publications. Why not ask us to send you a supply of those now ready? This we will gladly do if you will undertake to pass them on to others. The booklets now available are:

1. "100 Years—100 Achievements," by H. Martyn Gooch, M.B.E.

2. "Past—Present—Future," by Rev. J. Chalmers Lyon.

3. "Service and Sermon Suggestions," by Rev. H. W. Thomas. (Give this to your minister.)

4. "A Call to Evangelism."

5. "The Wondrous Book, the Bible," by Rt. Rev. C. M. Chavasse, O.B.E., M.C., T.D., DD., M.A., Bishop of Rochester.

6. "Prayer Fellowship," by Rev. Hugh R. Gough, O.B.E., M.A., C.F., Vicar and Rural Dean of Islington.

Centenary Stamps. A postal order or cheque for 6s., 12s. or 18s. will bring, by return of post, a sheet of stamps which will enable you silently to inform seventy-two of your correspondents that this year we celebrate our Centenary. Here is yet another most effective form of advertising. Will you make use of it? If every one of our members would purchase a sheet of stamps during the next few weeks, and use one on every letter and card, the Symbol of the Centenary would be brought before the notice of many thousands of Christian people throughout the land.

Centenary Thanksgiving Fund Collecting Card. It must be recorded that, so far, the requests for Collecting Cards have been disappointing, but we feel sure it is not because of any lack of interest on the part of our members. Here is a way in which surely ALL can assist—whether rich or poor—toward the attainment of our financial aim. The Lord does not ask us to give what we do not possess, but He does claim our time, our talent, our ALL, that His Kingdom may be extended and established. As you read through these lines, will you quietly pause for a moment, and meditate upon this matter? As Christians, we know that God yearns to use His children for the blessing of our world—so sorely in need. Here at Headquarters, we seek to help the oppressed in every land, and constantly are receiving requests for help. BUT—we can only be munificent with the prayerful assistance of every one of our members. And that prayer must result in practical support. Thousands of Christian people have already faced up to the tremendous problems confronting our world to-day, but there are thousands more who appear contented and need stirring from their complacency. One of the greatest needs of the age is for every believer to become a full-time Evangelist, buying up every opportunity afforded by his daily task to witness to the redeeming power of Christ. One of the agencies which God has mightily used is the World's Evangelical Alliance. And we want to GO FORWARD into the first year of our second Century unhampered by any financial embarrassments. May we therefore again invite you to apply for a Collecting Card? In short, you are invited to find up to seven friends willing to figure on your cards, promising a small fixed amount monthly.

The Royal Albert Hall, October 21st, at 7 p.m. This great building has been used for many purposes, by many organisations—from the promoters of great religious gatherings and national assemblies to boxing matches. It has been the scene of notable political gatherings, and, as these Centenary Briefs are being written, is being filled, night after night, with those interested in the great music presented by the promenade concerts. On October 21st it will once more be the setting for a great FESTIVAL OF THANKSGIVING under the auspices of the World's Evangelical Alliance. Many famous men and women will occupy positions of importance on this occasion, and their words will receive the attention and respect that are due. Although the largest public hall in the largest city of the world, the accommodation of the Royal Albert Hall is limited. Many have been the times in its history when thousands have been unable to gain admittance. It would indeed be a fitting Centenary Celebration if such were the public interest on October 21st. Full particulars appear in a separate and special setting in this issue. WATCH ALSO THE PRESS! LOOK FOR RAILWAY POSTERS! And *make sure of YOUR seat by sending for a ticket at once.* Better still, try to organise a party from your church, or youth club, and so make a united witness, even as you journey to and from the hall. Handbills, giving all particulars, will be available shortly, and will be sent on application. A Centenary comes only once in a hundred years! You certainly will not live to see our second!

Prayer Fellowship. We commenced these Centenary Briefs with an earnest request for prayer, and we close them with that request reiterated. We shall be both encouraged and happy to enrol friends as members of the newly-formed Prayer Fellowship, by means of which each will be kept in close contact with Headquarters, and informed as to special needs for Prayer. Effectual prayer should be informed prayer. Once again let us emphasise the strength in unity as we meet—a body of Christians in many parts of the country—regularly and of set purpose before the Throne of Grace. And let us know that you are one with us in this Fellowship, by applying for membership NOW. We can do as much or as little as we are "enabled." It is our wish mightily to be used. Brethren—pray for us, that in all our work we may be vouchsafed all needed guidance and strength from Him Who alone is the source of all true power.

The World's Evangelical Alliance
100th Annual Meeting
A Century of Service

(By Our Special Reporter)

An excellent platform drew many friends and supporters of the Alliance to the 100th annual meeting, held in the Cowdray Hall, London, under the chairmanship of the Rt. Hon. Lord Calverley of Bradford. One of the most inspiring features was the beautiful singing of the Westminster Choral Society, under the direction of Mr. Allan Brown, who sang selections from Handel's "Judas Maccabeus." One cannot think of the Alliance without conjuring up with it the name of Mr. Martyn Gooch, its devoted and energetic secretary for 42 years. To be celebrating the 100th birthday since the founding of the Alliance was indeed an auspicious occasion, and so one could have been more conscious of its importance than Mr. Gooch himself, who has seen its influence and activities grow from year to year. He presented a report which, he said, covered almost every part of the civilised world. Indeed, it was a work of such a varied nature that it was difficult for him to deal with in a few minutes. God had honoured and had continued to bless the work of the Alliance. A good deal of its work was necessarily of a confidential nature, where it was dealing with things concerning religious liberty, and cases which required legal help—and those were not matters which could be referred to in an annual report; but there was much that could be dealt with, and at this point Mr. Gooch announced details regarding the special Centenary gatherings to take place in October next, in which Christian leaders and foreign delegates would take part. The Alliance existed to help others; and was it not a remarkable fact that a voluntary body of that kind should have been permitted to continue its work for a hundred years? "The Alliance has not given up anything it stands for," declared the Secretary. "It is to-day what it was in 1846; it is a hundred per cent. Evangelical, and a hundred per cent. Protestant; and there is nothing that is concerned with Protestantism in its right setting that the Alliance does not help, and is not prepared to make sacrifices to carry out. We ask your prayers that the Alliance may be provided for and guided in the future, and that God will raise up those who shall carry on the future work as faithfully as it has been carried on by His servants in the past."

THE RT. HON. LORD CALVERLEY OF BRADFORD

Lord Calverley said: I can truthfully say that I count myself privileged to be able to preside at the Centenary gathering of the World's Evangelical Alliance. I feel proud, and at the same time, humble. Your Secretary has reminded you that I have the privilege of belonging to The Church of the Brethren. I agree, a small Church—the Moravians. I am reminded every day I enter St. Stephen's Hall of that. When you come to visit us, especially if you visit the Commons, you will pass through St. Stephen's Hall; and you will see that Parliament has immortalised the greatest Gift which was given to us, to keep us in mind of our heritage—that is, the open Bible, a wide-open Bible. John Wycliff is trying to read it to humble people who could not read. It was the influence of this country which influenced another great man—John Huss, of Bohemia. It was through John Huss that we owe, indirectly, from his interpretation of the Gospel, the foundation of my own Church.

This is a great day; it is one of the great days for the whole of the British community, and also in a wider field still. But, like many great days, they pass unnoticed so far as the outside world may be concerned; but in the long run the prayers of the faithful avail.

I am a Northerner. We Northerners think of the year 1848, and about that time, as "The Hungry Forties." Our grandfathers were cradled in grim and stirring times. Yet, even yet, if you go into Lancashire, and Yorkshire, and Durham, into those villages, into those holy temples—not very beautiful to look at—there were humble men and women sustained by the Bible, and by the knowledge that the religion of Christ was a real and a precious possession; they were happy—yes—on 18s. a week. Money was of secondary consideration, because they had a greater possession.

It is not for me to make a speech. I want you to use your imagination. I want you to picture in your minds, to picture a panorama of the years, and the part that the World's Evangelical Alliance has taken. I should like to rechristen it. I would call it the "*Grand Alliance.*" But I must not christen it officially.

If we were in Yorkshire I should say that it is a "*Champion* Alliance"; but being in such respectable company I cannot use such language.

Well, my friends, we have been privileged to listen to some beautiful singing. The theme of their song was concerning Jewry as it approached almost its darkest hour, and when there arose in the hearts of the people that wistful longing, that prayer, that God would grant them a "leader, bold, strong to save, if not to conquer." And if I may say so, I believe the peculiar mission of such a world-wide organisation as this is to pray and work for the healing of the nations in these times. You realise that, and you will realise it all the more as you go through this Report. Yes, Members of Parliament have been written to; there it is, you will see it for yourselves. I can say that the Prime Minister responded. I do not say that he has responded by sending a grand letter, illuminated, to the Secretary. But he is doing what every politician should do, whether he speaks in Parliament, or out of it. He was speaking the other day, and I noticed he said: "There must be spiritual foundations, *even* in politics." I do not like the word "even." And so the World's Evangelical Alliance has a greater mission to perform to-day; perhaps not in the same way; because we used to say when I was a youngster that our message and mission was to the heathen. I do not like the word "heathen," but now I need not travel very far to find some of them in Britain. We have a responsibility to so-called people of culture, and not merely to the illiterate heathen. We are now striving to establish what are called the Four Freedoms, and especially the freedom of Worship, the freedom to pray either in public or in private. I want to pray, and I would like you to pray, for a greater portion of God-given common-sense to be hammered into the heads of some of our diplomats—some of our leaders. When the French King refused to recognise the solid religious virtues of the Huguenots, they came to this country, and they enriched our life. I want to tell General Franco—I am not a diplomat now—that some of the finest men and women and children in his country are those who are proud to be called Protestants; and—as we should say in Yorkshire—In refusing to allow that proper freedom, he is lacking in foresight. There is one edifice that should be rebuilt—the English Cathedral in Malta—not by wealthy people in this country—take all the money you can get from them—but I am thinking of the money collected by the poor people of Malta. There could be no more shining people to commemorate their great bravery than for all sections of the community to rebuild that Cathedral, and to rebuild it to the glory of God. I hope it will be done. I want the searchlight of the Gospel, the spotlight of the Gospel—call it what you like—to shine wherever possible, and without hindrance throughout Soviet Russia. And so I could go on. But I have spoken long enough; I am Chairman, and I do want to lead this meeting in this sense.

I was talking recently to a doctor friend of mine. He was kept in a room eight times or more smaller than this for seven months, crowded with men and women, superintended by the Japanese; there they had lived herded together; and how they survived I do not know. He told me about his fellow prisoners, how they were tortured by the Japanese; how they would light their cigarettes, and press their lighted ends against the bare flesh of the prisoners. There was one of the prisoners who was being put through it one day, he was actually the Bishop of Singapore; and the doctor told me about it. A Japanese officer was torturing the Bishop. Then he turned to the Bishop, and said, "I suppose you will tell me that your God hates me." The Bishop replied: "You may be surprised to hear it, but it is true; my God LOVES you." And so we have got to spread abroad, not hatred, but love. I believe the purpose of this Alliance in the years to come is to be a mission of healing. And we all have must pray, silently maybe, that God may richly bless the labours of this World's Evangelical Alliance.

REV. H. R. GOUGH

(Vicar and Rural Dean of Islington).

The Rev. H. R. Gough (Hon. Secretary) said: My Lord, Ladies and Gentlemen. We hear a great deal to-day about the fact that we have passed into a new era: the atomic age, it is called, and we are gradually realising the fact that man has discovered a power than can revolutionise life, that man has now the possibility of raising the standard of life to undreamed-of levels, or he has the power to cast modern civilisation down into the abyss of utter destruction. In the light of that, the challenge of Moses: "I set before you death and life, therefore choose life," rings out with a new note of urgency. It is now possible for mankind to choose life or death *for the human race*, prosperity or destruction.

Is there any hope that man is going to choose life? History is the record of how man in his incredible folly has always, unconsciously, chosen death. Man has preferred to follow his own inclinations, to be guided by his own ideas rather than carry out God's directions. Twice over in the Book of Proverbs, the writer gives his verdict: "There is a way that seemeth right unto a man, but the ends thereof are the ways of death." That verdict, given thousands of years ago, can be given even more strongly and convincingly in this twentieth century. Man has set before him life and death, and he chooses what he thinks is going to be life,

and it turns out to be death, because he is guided by his own ideas, and refuses to be directed by God. That is the record of the past. Is there, then, any hope in this present generation of ours, when the choice comes before us with new urgency, and new appalling possibilities? Is there any hope that this generation is going to choose life?

The reason men have chosen, unconsciously, death in the past is because of their own sinful nature, and the inherent selfishness within them that drives them into demanding their own way, and unless some way can be found to-day by which man can overcome that selfish nature of his, I see no possibility at all of this generation choosing God's way—Life. Nineteen hundred years ago the truth was revealed to man of a power, not of releasing atomic energy, but of releasing divine energy; it was the discovery of a power which can overcome the selfishness of human nature. And that discovery is infinitely more important than the discovery of this age of ours—the atomic age. The power of the atom pales into insignificance in comparison with the power of the divine energy of God, released for man's use in the Person of Jesus Christ. Nineteen hundred years ago God became Incarnate, God became Man; He entered into the world of men; He lived amongst men; He was known as Jesus of Nazareth; he lived a life of perfect character, and of complete victory over sin. And then, by His death and glorious Resurrection He emerged as the Conqueror over sin and death. A little later, on the Day of Pentecost, His Spirit was poured out upon His followers; divine energy was released; power from above was received; it was a power that shook the world; it was a power that eventually turned the world upside down; the divine energy of God in the heart of man. For the first time in history man found within himself a power greater than the power of his sinful, selfish nature; he was made a partaker of the divine nature, the nature of Christ; he was given strength to overcome sin, and to emerge from the fight victorious. That was not the atomic age; it was the *apostolic* age, an age when man experienced this mighty power of God within them, that revolutionised their characters, and revolutionised the world. These men were so possessed, not only with the power of God, but with the realisation of its implications, that they could not keep the news to themselves; they had to proclaim it to the world; they went everywhere preaching Jesus and the Resurrection. Not only did they preach with power, but their characters were changed so that men were compelled to listen to them, and had to be convinced. In course of time the whole Roman world was transformed; Christianity became the official religion of the Roman Empire. The message was "If any man be in Christ he is a new creature." Man needed a new nature, and these early disciples knew that that new nature was to be found in Christ. That was the message which changed the world.

But with the passing of the years, this glorious truth became dimmed; the preaching of the pure Gospel of Christ became more and more hesitating; the message of Christ was watered down; the message of Christ was ridiculed; the message of Christ was opposed. The apostolic age was succeeded by the Dark Ages, when men returned to their wickedness, to their unbelief, to their despair. Then in what we call the Reformation, the light came piercing the darkness; revival and spiritual life came, and once more the pure Word of God was preached. Men and women put it to the test, and they discovered once again its truth; they realised the power of the divine nature. Once again the miracle of character transformed was seen; men and women were set free from their selfishness. This wonderful light shining forth from the pure Word of God brought blessing to the whole of Europe. But once again, with the passing of the years, that truth has become dimmed. Thank God, we have never returned to the complete darkness which characterised the Dark Ages. But to-day we must admit that taking the world as a whole, the truth of Christ is not shining forth in all its clear light, the truth of the Gospel of Christ is not fully understood; people to-day throughout the world, whether in this country, or in other lands, do not really know what Christianity means; they do not understand its implications; they have no idea of the dynamic energy within its message, that it is a Gospel which can, indeed, transform life. The great thinkers of the world to-day in all the plans which they are formulating for bringing about a new world depend for their success upon the changing of human nature, and the overcoming of selfishness. They say, Where can we find the secret? Yet there it is all the time close to our hands in the Gospel of Christ! But, as I have said, the truth has become dimmed. And you and I are those who, through the grace of God, through no merit of our own, have had our eyes opened to this fact. In some measure we have experienced what the apostles did. Why are we not proclaiming the message, as they did, with conviction, and with certainty, and with the proof of our own changed lives? We have a message which can change the world; we have a message which can save the world; we have a Gospel which can cause men to choose life instead of hastening along the road leading to disaster. Both in the past, and in the present, there have been many contributory causes to the dimming of God's truth in our midst. I believe there are two which stand out as the twin enemies of the pure Gospel of Christ; and, what makes it more serious, they are enemies *within* the Church, like the Fifth Column. Those twin enemies are Sacerdotalism

and Humanism. Sacerdotalism, which puts a priest between man and his God, and declares that there is no salvation for the sinner without priestly intervention. Sacerdotalism is something which obscures the pure Gospel, and the Good News of Salvation through Christ. And there is also Humanism, which declares that man has no need of a Saviour; that he can save himself by his own energy.

A hundred years ago a group of Christian leaders, realising in their day the dangers of these twin enemies, banded themselves together into this World's Evangelical Alliance, that they might speak with one voice, and, united in their strength, combat those twin enemies. They stood for the Evangel, that is why they called themselves the "Evangelical" Alliance; they believed in the Gospel of salvation through Christ. "The gift of God is eternal life through Jesus Christ." That, in a nutshell, was what they believed and proclaimed; that was the purpose for their uniting; that their voice might sound out clearly and united in a world that even then did not know what the Christian message really was. They were the pioneers in a great movement that has grown on from strength to strength during these hundred years, a movement towards more co-operation between the Christian Churches. It is now the fashion to talk about union, and unity, and co-operation between Christians; but it was not so in those days; it was a very unpopular thing. But, thanks to the example of our forefathers who founded this Alliance, a trail was blazed; they had the courage of their convictions to start it; others have carried on the work. We here who are gathered together are their direct descendants. There are others who, in an indirect way, owe their own inspirations to the founders of the World's Evangelical Alliance. The most recent of those great movements for the union of Christians is what is known as the World Council of Churches, that powerful organisation which is seeking to unite all Christian Churches throughout the world. In the light of the work of this new movement, there are some who are asking whether there is really any need for the World's Evangelical Alliance to continue its work; might we not just hand over the work and the responsibility to the World Council of Churches? Surely in an audience like this that question is really a superficial one? Most assuredly it is necessary for this Alliance to continue its work; the need, if anything, is greater than ever; and I say that for two particular reasons. The first is this. The World Council of Churches seeks to unite all Christian Churches, and they have as their *ultimate* objective and mission re-union, or, at least, co-operation with Rome. That means that this World Council of Churches is going to be so wide in its outlook, that there will be a very real danger of this pure Gospel of Christ, which means so much to us, being obscured and encumbered by all kinds of false doctrines, which this Alliance has been set to combat. There may be outward uniformity, but there will not be unity of spirit, or unity of belief. And so there is, if anything, a greater need than ever before for the work of this Alliance which binds together those who stand for the pure Gospel of Christ, and the simple way of salvation through our Lord.

The other main reason why I suggest that this Alliance must continue its work is because of the entirely different purpose of the two bodies. The World Council of Churches exists for the purpose of calling people together, the representatives of the different Christian denominations, in order that they may discuss how they may come together, and work together as one. This Alliance does not discuss and debate the possibility of such a union; it is an Alliance of those who are *already* at one, who are one in spirit, one concerning the real fundamentals of our faith. They may differ on some of the mere externals, things which are utterly unimportant; but they are at one in the enjoyment of that unity of the Spirit for which our Lord prayed so earnestly. The Alliance is a brotherhood of those who *are* one in Christ Jesus, those who *are* members of God's great family. I believe the great need to-day is not so much for a World Council of the Churches, but for a World's Evangelical Alliance. We shall be hearing in a moment or two something of the need of South America, and of the people there for fellowship. I would just remind you that much nearer home, on the Continent to-day, there are many Evangelicals who are crying out for this very thing, for the encouragement, and the inspiration, and the fellowship that this Alliance can give. They have been isolated during the war years; many of them have been persecuted; they need our help; they are looking to us for guidance and inspiration; they are asking us to send them visiting clergy and ministers to help and encourage them. All these things this Alliance can do, and is doing, and, please God, will do, in exhibiting this spirit of oneness in Jesus Christ.

So we come, as has been already mentioned, to this the 100th annual meeting of the World's Evangelical Alliance, and we remind ourselves of our great responsibility; we are the inheritors of a wonderful tradition; there has been handed on to us a great task; let us pray to God that we may worthily carry on that task with a like devotion to that of our forefathers, a devotion pre-eminently to the Person of our Lord Jesus Christ, our Saviour, a devotion to the Gospel which He has committed to our charge, the Good News of salvation, a devotion to one another, fellow members of God's great family, bringing to the world the unity of all true believers in Christ, in Whom "there is

neither Jew nor Greek, there is neither bond nor free, for we are all one in Christ Jesus."

THE REV. A. O. NEVE

(Agent British Foreign Bible Society, Buenos Aires, Argentina) said:

"As I wandered through the course of this world I lighted upon a pleasant plain and a voice said to me, "Can you see anybody?" And I said, "Yes, I can see quite a crowd of people. I think one is Christiana; I can see her four sons and Mercy, and old Mr. Honest, and I can see pilgrims, some from Poland, some from Spain, some from Czechoslovakia, and Germany; some from Russia and South America. "But who," said I, "is that man in shining armour—surely he must be Mr. Greatheart?" And the voice said, "Go and speak to him." So I saluted him, and looking into his strong but kindly face, said, "Are you Mr. Greatheart?" "Well," he said "I was known by that name, but since 1846 I have been called 'The World's Evangelical Alliance.'"

A little more than two years ago three British transports tied up at the port of Montevidio, the capital of Uruguay. They had come from the Cape, bringing with them some two thousand Air Force officers and men. For a few days the men were the guests of the Uruguayan Government, while the ships sailed up the Plate in order to take on supplies from Buenos Aires. Hearing that these men were over there, I went over to Montevideo to make a distribution of the Bible Society's New Testaments, and in order to do this, I was introduced to two chaplains who accompanied the men from Africa. One of these was a missionary of the S.P.G., a man with a great soul, who had been working in India. We soon began to talk to one another, heart to heart, and I spoke to him something about the real things that mattered between Christians. He said, "Then you are like me, you are striving for Re-union." "No," I replied. "We have got it!" He was amazed, and said, "You have got union!" "Yes," I affirmed. "We are one in Christ Jesus. It is an accomplished fact. The Scriptures say so, and we have got to reckon it to be true, and work it out." He was deeply impressed, and said, "Never before had I thought of it in that light."

This unity in Christ Jesus is the tie that binds us in the World's Evangelical Alliance. "Unum Corpus sumus in Christo," or "We are one Body in Christ" is the sacred motto of the Alliance, whereby Christian men and women unitedly seek to magnify the Lord. You know, God has not called us to uniformity, but to *love*. By this it is known that we are children of God, because we love one another. In these great collaborations of different Churches these Councils of Fellowship, there are apt to be Lords many and faiths many; but our World's Evangelical Alliance, like the Apostles of old, hold to "one Lord, one faith, and one baptism."

In South America the Church of Rome occupies a powerful position in the social and political life of the people. Generally speaking, at the present time, throughout the Republics of Latin America there is religious liberty. It is inscribed in the Constitutions of these countries. But the Roman Catholics in the Argentine interpret liberty in this way. They will say to us, "You are very welcome to worship in your own churches, the Church of England for the English, the Scots' Church for the Scotch, Lutherans for the Germans, and the American Church for the North Americans," and so on. "We require" they add, "that Argentines be left to us." They tell the Argentines that they cannot be good Argentines unless they are good Catholics. We thank God that we know many good Argentines, as good as any people we know in this country, who love the Lord Jesus Christ, and there are hundreds and thousands of them who belong to the Evangelical Churches. In these Republics, at least in many of them, the law is that the Roman Catholic is supported by the State. It is not the State religion to the exclusion of other faiths. Rome's power in South America lies in her strong social position and also in the political prestige.

It may surprise some of you to learn that in these days, a man like President Farrell, a general of the Argentine Army, and who was the third president after the military coup of June, 1943, and also President Juan Peron, have on more than one occasion, amidst the pomp of Rome, decorated a doll, a wax image, supposed to represent Mary, the mother of our Lord, with the flag of the Argentine nation and with the Order of Generalissimo of the Argentine Army. Such mediaeval procedure can only be attributed to their desire to please, and receive the support of the great religious and political Roman Church. I have given you that picture as a background of the situation in the civilised cities of South America. But I would like you to hear the views of Rome herself. I have here a translation of an article that appeared in a newspaper called "El Pueblo" or "The People," published in Buenos Aires on Thursday, December 21st, 1944. It is a daily paper, and expresses the considered opinion of the writer. It is headed "Clever and Well Financed Penetration," and commences with a quotation: "'In order to bring to light the hypocritical propaganda of lies and defamation undertaken and carried on by the Protestant Church, it is very urgent that we make use of the platform, the Press, the school, the catechism, the church, works of charity and parochial missions.' This voice of alarm was raised at the beginning of this year by the Peruvian Episcopate, in a pastoral

letter, widely circulated in America. A little later the Metropolitan and Suffragan Bishop of the province of Durango, in Mexico, issued their Alocucion that "In these recent years we have observed great activity on part of some of the Protestant sects of North America, the purpose is to destroy the Catholic faith among Mexicans." From Colombia comes the following from Dr. Rodrigo Uribe and Pedro Alonso in the Jesuitan Magazine "Colombia has never been taken by the Protestants." Recently, and due to the publication of a falsely called religious service in the city of Rio Cuarto, we stated that the Constitutional liberty of worship is one thing and the abusers of these constitutional rights another thing, not for unrestricted liars, but opposed to the spirit of our traditions and our Constitution." I don't know whether you get that, the point is this, that they point out that the Constitution does give liberty of worship, but suggests that the way in which the Evangelical Protestants are worshipping is unconstitutional. That is their technique. Continuing the quotation: "It is impossible to continue with mental tolerance to observe such propagandists that are hostile not only to the religious faith, but rather to the political. Above everything else, it is essential that we guard our nationality—that is, not exclusively political independence only, but greatly endangered by the wave of foreign influence that threatens to choke us, and by the growing tide of materialistic propaganda that comes with it colonizing, insidious and open attack. A new guard of the Gospel proclaiming one religion, but no one religion." (The Bible Society—who would publish what follows)—"with large sums of money poured into the work of translating the Bible into the Indian languages, and here we give an example of this work." (A photograph of the first page of St. John's Gospel published by the British and Foreign Bible Society was printed in that paper.) Considering our Society had only published four Gospels and Acts in that language, I think the "large sums of money poured into the work of translating the Bible" is somewhat of an over-statement. "Now even before the truth has arrived in these regions" (These regions would be the Argentine Chaco forests, so magnificently being evangelized, or rather the people in them, by the South American Missionary Society) "have come before the truth has arrived in these regions, even has preceded where the Spanish nation sought to make the Catholic faith prevail. Catholic missionaries, sacrificial and apostolical, are actually working to spread the truth in the heart of the Missions, the authentic truth of the Gospel that liberates, ennobles and greatly, but 'the harvest is ripe and the laborers are few.' False prophets, and heavers of darkness are therefore coming before the heavers of the light. We suppose that if their attitude is sincere, it must be conceded to have some merit. This example serve, nevertheless, to stimulate us to prepare the true antidote to the poisonous Protestant Bible, defined by foreign hands, this antidote being the true Catholic catechism. It is unbelievable and unbearable that foreign sects should propagate and prosper in our country, being of such a very different origin. Let us look here for money. The Protestant generally speaking has agents and he spends them very liberally." (That is rather unusual, too.) "But if the problem for the Catholics of the Argentine, who ought to contribute to resolve with intelligent generosity this problem for God and for their country."

It is rather a long quotation, but I wanted you to hear the true voice of South American Roman Catholics, as I said, a considered article printed in a daily newspaper. The authority to call our Protestant Bibles "poisonous," and to speak of our splendid missionaries—and I think I know each one of them, of the South American Missionary Society—as "heavers of darkness." We recognize different administrations in the great Christian Church. We recognize men of God when we meet them in the Roman Catholic Church. I know Dr. Sandinger, a Jesuit priest of La Plata, who is doing all he can to make the Scriptures known to Latin American Roman Catholics. I do not call him "a heaver of darkness." He is doing a great work among his people, but it is this intolerant attitude, which would desire to bitter our freedom of worship, that the Evangelical Alliance so ably upholds and champions the modern Churches, and, like Mr. Greatheart of old, is ready to give battle to Giant Mortal whenever he is found.

A great deal has recently been said about the Good Neighbour Policy between North and South America. The Roman Catholics state that Protestant missions, and especially missionaries from North America, do by their work break down the Good Neighbour Policy between the Republics of South America and the great United States of America. This, frankly, is absolute fiction. Dr. George P. Howard, whom I know very well, has interviewed lawyers, magistrates, councillors, doctors and professors of almost every branch of science in all parts of South America. He states that not one of them attributes any breaking down of Good Neighbourliness to Protestant work and witness. On the contrary, we have hundreds of Christians in South America regard us, not as neighbours, but as brothers in Christ Jesus. It is this Word of God, this great Book which we love, that reveals the unity of Christians in Christ, and for which we stand.

May God bless this great, century-old World's Evangelical Alliance, as it contends earnestly for the faith once delivered to the saints, and as it seeks to champion those whose liberty of worship has been infringed by others, who seek their own ends, and not the things which are Jesus Christ's.

Evangelical Reconstruction in Europe

Reports on the Continental Work of the World's Evangelical Alliance and of the European Branches

War-stricken Europe It is generally understood that the situation of the Reformed Churches throughout Europe and the Near East, is in the nature of chaos, and while this to a large extent concerns church buildings, to a much larger extent it explains the condition of many thousands of pastors and people who alike share privation, not only in food and clothing, but in Christian fellowship and worship. Yet the curtain and burden is lifting, at least as far as the countries of Western Europe are concerned, and we are able already to report encouraging signs of spiritual reconstruction, and revival, in war-stricken countries, and there is hope of further progress in response to the help being afforded from outside. All the Reformed Churches in Eastern Europe remain for the time being under the iron curtain of Russia. We are not yet in a position to know just what is happening in, for instance, the Baltic States, or behind the scenes which the iron curtain of the Russian occupation conceals. It is no idle use of words to say that the Christians of every name behind this curtain need our prayers, through which God is able to do for them even more than we ask or think.

Poland Recent reports from Central and Western Europe go to show that of all war-stricken countries Poland, together with the Lutheran Church in that country, is in a particularly helpless and dangerous position. The Council of the World's Evangelical Alliance has received deputations as well as correspondence from Warsaw substantiating the tragic conditions under which the minority Churches (Protestant) in Poland are bravely trying to reconstruct and revive their work. Promise of financial help has been given, but this is not enough, for at present it is not possible to send financial help to Poland, although clothing can be forwarded through accredited channels. There is also the grave question of the thousands of Polish Protestants still in this country, and before us as we write is a jointly signed appeal (by the appointed Chaplains) for the help of the Evangelical Alliance to enable these, or a proportion of them, to obtain the permission and help of our Government to settle in British overseas Dominions. They do not wish to return to Poland. This matter is receiving close attention by the Alliance, and we understand the appeal (which emanates through the Association of Polish Protestants in Great Britain) has been also referred to the World Council of the Churches.

Germany We are receiving from different parts of the British and American zones in Germany encouraging accounts of Evangelical Alliance reconstruction and activity. The report of our correspondent will be read with interest, especially as it is the first report since the occupation of Germany.

The Evangelical Alliance in Germany. Since the foundation of the World Evangelical Alliance many valuable contributions were made by the Evangelical Churches and groups in Germany. About 90 years ago one of the most important conferences of the World Evangelical Alliance took place in Berlin. The relations between the Christians in England and Germany have been fostered very much by the visits of English speakers and delegates of the British Branch of the Alliance to the conferences. Needless to say how this relation of mutual confidence and acknowledgment of the Unity in Christ has through the War become diffused and interrupted. But the unity of faith and spirit manifested in the work of the German Evangelical Alliance still exists, and we are happy to get now the first signs from Germany confirming this unity.

The well-known centre of the work of the Alliance, the Conference Hall and the adjoining buildings at Blankenburg (Thueringia) (Russian Zone) are still occupied by refugees from the East and North (as we are informed) and, therefore, and for other reasons also, the great annual Conference cannot take place this year. The Western Branch of the Evangelical Alliance in Germany has existed since 1883. Headquarters in London received a report of a Committee meeting recently held in Essen under the chairmanship of the Rev. Wilhelm Busch, the famous son of a famous father. The secretary of the West German Alliance is the Rev. Wilhelm Nitsch, the director of the Missionary Society in Neukirchen (British Zone). We were very glad to hear from the Committee of this Western branch—we well remember the activities of Pastor Julius Dammann, Essen, and the great Conventions of the West German Alliance ("Gemeinschaftskonferenzen") in Muelheim/Ruhr, the birthplace of Gerhard Terstegen. The new Committee consists of representatives of seven

denominations and Evangelical Unions. The next united Conference will take place at Wermelskirchen (Westphalia) on September 15th, 1946. And the brethren of the Evangelical Unions inside the Established Church ("Kirchliche Gemeinschaftsleute," represented by many Pastors), the Free Evangelical Congregations of Western Germany ("Freie Evangelische Gemeinden Westdeutschlands"), the Baptists, the Methodist Church, the Evangelical Fellowship ("Evangelische Gemeinschaft"), a Protestant Church, more to be found in Southern Germany than in other parts of the country, will be united with the so-called "Bund freikirchlicher Christen," e.g., the name which had to be accepted during the Nazi times by the brethren called in Germany usually the "Versammlung" or the "Darbysten." The subject of this convention is topical and central: "Face to face with Jesus." We do not know whether anyone from England will be allowed to attend this important first conference which intends to take the responsibility for the whole work of the Alliance in Germany until it may be possible to constitute a new Alliance Committee, after contacting local committees in other parts of Germany.

There is a big demand for an evangelistic newspaper for distribution which may be used by the several groups as a kind of invitation. And we hope that the authorities will soon give the permission for printing and at the same time provide the paper.

Another report reaches us from Bethel, nr. Bielefeld, the well-known "city of mercy," the place where the old Father Bodelschwingh and his gallant son has created a place for many thousands of sick and helpless people. We gratefully remember how Bodelschwingh, the son, refused to give people, who were under his care, into the hands of Nazi murderers "for medical experiments." Now Bethel is doing a very good work for the refugees from the East for Displaced persons, especially for children, and then asked in an S.O.S. call for Bibles, New Testaments, portions of the Scriptures, which may comfort the people without vision. Although Bethel and the big city of Bielefeld have suffered from bombing, and in spite of other obstacles, Bethel is ready to arrange similar conferences on a limited scale.

It was a special pleasure for us to hear that in Western Germany the Universal Week of Prayer has been observed throughout all the years of War and that the West German Committee is preparing special meetings for the Centenary of the Week of Prayer in January, 1947.

London Headquarters will, we hope, soon receive more reports from other parts of Germany. In some places it will be possible to have a Centenary meeting in October. But we hope that in many towns or districts regular meetings for prayer and Bible study in the fellowship of the Evangelical Alliance will take place. What is true for the universal Church is all the more true concerning the revival, we hope, for Germany. The Church's main task in the world is Evangelism. The present condition of the world without peace gives a new and forcible emphasis to the especial importance of this task. The fact that the vast majority of the German people for one or two generations has been living outside the Church and untouched by Christian influence, demands that the "small flock" who has the experience of the Gospel should use the very short space of time for the Evangelisation of this generation. The World's Evangelical Alliance will do whatever possible for the spiritual "reconstruction" of the Continent on this Evangelical Biblical basis, which was the basis of the faith of Luther, Calvin, Zinzendorf and Wesley. We deplore the home call of many dear brethren from the Continent who were united with us in the same faith. Among them the editor of the "Evangelisches Allianceblatt," the Rev. G. F. Nagel, of Hamburg, whose death took place about half a year ago. May God awake a new generation willing to work on the old basis with a new vision.

Austria It is indeed pleasing to receive the following report from Vienna. Our correspondent writes:—

"As the Evangelical Alliance in Austria we have enjoyed a deep communion around the rich word of God, and this not only during the past terrible years. Last year (1945) already we have, together with our co-workers, celebrated the foundation of the Evangelical Alliance, which was 100 years old. For this hour of remembrance and thanksgiving we gathered many friends and guests, and they were all glad to express in Communion at the Lord's Table the unity of all believers.

"We have come to the decision to arrange a large public meeting of the Alliance in October; a meeting such as we have dared to have in all the dark years in the past and which were a special blessing to our churches and Evangelical Unions ('Gemeinschaften'). We are inviting all who are within our reach to come to this Centenary celebration, which will take place in the Evangelischen Stadtkirche (Protestant Central Church). We invite, of course, the chaplains of the various occupation armies, with whom we have good fellowship and who have been helping us in various matters in a brotherly way.

"The spiritual leadership of the Evangelical Alliance in Austria is at present in the hands of a council of three: Superintendent Georg Traar (Evangelical Lutheran Church), Diakon Sabidussi (Evangelical Church), and the Rev. Arnold Köster as Secretary (Baptist Church), all in Vienna. There are the presidents by

seniority. Superintendent Bargmann (Methodist Church) and Pastor Monsky (Evangelical Church). The fellowship as brethren in Christ is good and the work intensive, and we hope that the interest for the Evangelical Alliance is growing as we were privileged to see after the great catastrophe.

"We intend to observe the Universal Week of Prayer in January, 1947, in the same way as we have done in the last years.

"We are most grateful for any consignments of Bibles, New Testaments and portions of Scripture."

Greece From Athens comes a very interesting report from the Rev. G. A. Hadjiantoniou, as also a letter from the Moderator of the Greek Evangelical Synod, intimating the possibility of his being present with us at the Centenary celebrations in London. Mr. Hadjiantoniou (we wish we could print his entire report) writes:—

"First I must report on a series of Evangelistic meetings which we held early in May for a whole week. These were led by a joint team, composed of British officers and men, and Greek Pastors and laymen. They were duly advertised, and the result was that our Churches where the meetings were held were packed out. The last meeting was a special Youth Meeting, and it was held in the large Hall of the Archaeological Society, which we hired for the occasion, and I had to make repeated appeals from the Chair to those standing in the Corridors to try and make some room for the crowds waiting outside. The meetings were prepared with much prayer. At each meeting there was one chief speaker, and two or three others who gave their witness to the saving power of Jesus Christ. The subjects of the addresses were: 'The Most Perplexing Problem,' 'The Most Happy Life,' 'Somebody Is Calling You!' All the addresses were powerfully given, and we know that God blessed the meetings with much fruit. Please pray for those who found Christ in these meetings, that they may stand fast in the faith, and grow in the Christian life.

"Early in March we started work on our wider Evangelistic programme, an outline of which appeared in my first letter. I want to make it clear that this evangelistic plan is being carried out under the auspices of that old friend of the Evangelical witness in Greece, the World's Evangelical Alliance, which has very generously assisted us, and is undertaking a large part of the expenses of those activities.

"We started publishing our four-page quarterly Evangelistic leaflets under the general title 'Tidings of Joy.' For the first leaflet I readapted into Greek an English leaflet of my good friend Mr. R. W. Cooper, 'A Lesson in Chinese.' This was printed in 10,000 copies, and was circulated widely over the country, and from scores of letters which we received we know that God blessed it in the hearts of many. A post official in Crete wrote: 'Thank you very much for your leaflet "Tidings of Joy." For me it was indeed God's tidings of joy, as it helped me to find the only source of real joy,' and he asked us to send him a New Testament, which we did, and we also sent him some further christian literature. Another man wrote to me: 'How shall I thank you for your leaflet? I have pinned that Chinese ideogram on the wall of my study to remind me of what it taught me.' And so on! . . .

"We have also started distribution of the New Testament through the Press. This work is being carried out in co-operation with the Association for the Free Distribution of Scriptures, of London, to which I should like to express our sincere thanks. So far we have only placed two advertisements, because the demand was too great for our stock. We have been promised, however, a fresh supply by the Agent of the Bible Society, and as soon as we get them we shall place another advertisement. The first advertisement appeared on Good Friday, and in a few words it explained the meaning of that day, and the second one appeared soon after. Many hundreds of letters have come in as a result, and we were able to send to each one a New Testament, two small booklets published by the Scripture Gift Mission, and a personal letter pointing to Jesus Christ as the only Saviour.

"When these lines are being read I shall be on my first evangelistic tour in the provinces. I shall visit the town of Yannina and the Island of Corfu, where a series of special meetings have been arranged. I shall be away for about a month, and I shall value your prayers.

"Please pray for us that we may take full advantage of the great opportunities which God is giving us." G. A. HADJIANTONIOU.

Italy It has been a great pleasure to receive from the Moderator of the Waldensian Synod a most kindly worded invitation to the General Secretary to attend the Annual Synod of the Church in the early part of September at Torre Pellice. This year (in view of the Centenary Celebrations) this visit is not possible, but a suitable message on behalf of the Council has been addressed to the Moderator for conveyance to the Synod in meeting. Writing to acknowledge a grant of £100 from the Council, the Moderator remarks: "Your gift is not only a very useful one, but is spiritually a very precious one, and we are doubly grateful for it." The Council have also made a grant of £30 to the Sperin Mission for Italy, to be used for the restoration of Communion table and furniture destroyed during the war, at the discretion of the Director. In acknowledging this gift Rev. H. H. Pullen adds: "Your fellowship with us at this time is of great encouragement to us."

Reunion Notes

Fellowship in Service

Some kind appreciations of the work and witness of the World's Evangelical Alliance are appearing in the Press. In view of the forthcoming Centenary celebrations these are the more pleasing and helpful, and we thank the writers. One of these, under the title "Fellowship In Service," should be read by every reader of EVANGELICAL CHRISTENDOM, and we think it eminently suited to a place under "Reunion Notes." The writer says:—

"From its inception, a hundred years ago, the World's Evangelical Alliance has laid great stress upon the value of Christian co-operation. This will receive impressive demonstration at the great Festival of Thanksgiving which has been planned for October 21st at the Royal Albert Hall. Without seeking to minimise the principles which have been responsible for creating the various denominations, the Alliance has insisted, from the first, that all who profess and call themselves Christians are one in Christ Jesus.

"In this way, the Alliance has done much to promote a better understanding and closer working co-operation between the churches of the different denominations. Through its Universal Week of Prayer it has stimulated friendship and goodwill between Christian people of all nations.

"An official statement which has been issued by the Alliance contains an eloquent testimony to the confidence and trust which is felt by Christian leaders towards the essential things for which the Alliance stands.

"The signatories include the Bishop of Lichfield, Liverpool, Rochester, Worcester, Sodor and Man, Willesden, Gibraltar, the Archbishop of Dublin and the Dean of St. Paul's, the Headmaster of Harrow, the Chairman of Keswick Convention, the Secretary of the International Missionary Council and the presiding Bishop of the Moravian Church. Scotland is represented by the Moderator and Dr. Charles L. Warr, Dean of the Thistle and Chapel Royal.

"All the notable Free Church leaders find a place in this imposing list of names. The Empire is represented by Field Marshal J. C. Smuts and Viscount Bennett, the Navy by Lord Tovey, Admiral of the Fleet, the Law by Lord Caldecote, and the Royal Air Force by Air Marshal Sir P. B. Joubert.

"It is not too much to assert that the World's Evangelical Alliance occupies a unique position in the religious life of our time. It has been able to accomplish what would have been impossible for a single denomination, and it has seized every opportunity of living up to its motto, *Unum Corpus Sumus in Christo*.

"Nor must it be forgotten that this Christian fellowship embraces the world. It is not an Evangelical Alliance of Churches, but the World's Evangelical Alliance. This claim is justified by the memorable achievements of the Universal Week of Prayer, which, for so many years, has been observed in all lands, and by Christians of every denomination.

"In view of the perplexing times through which we are passing, there is greater need than ever that Christian people should know the strength of their fellowship and service. United we stand, divided we fall. Even those who have been reluctant to share in the activities of other groups which are more sharply distinguished by party labels, have found it possible to co-operate with the Evangelical Alliance. This was notably the case during the wars of 1914-18 and 1939-45, when the Alliance organised great national meetings for intercession, first at the Queen's Hall, and later, at the Central Hall, Westminster.

"It is fitting and right, therefore, that the Festival of Thanksgiving in the Albert Hall on October 21st should keep these things in mind. In discussing problems, we are apt to overlook achievements. Losses can easily obscure gains. It is quite true that much land has yet to be possessed before visible unity in the Christian Church can be regarded as an accomplished fact; but it would be a mistake to overlook that already there is a growing measure of agreement in doctrine and practice, and it is not too much to suggest that much of this welcome understanding is due to the quiet and effective work of the World's Evangelical Alliance during the past hundred years."

Churches and the Prayer Meeting

We reproduce another appreciation, pointing to the activities of the Alliance in the high service of Prayer, and united Prayer:—

"One of the tasks to which the World's Evangelical Alliance is committed in its Centenary programme is the revival of the Prayer Meeting in all the churches of our land. At the great Festival of Thanksgiving to be held in the Royal Albert Hall on October 21st, special emphasis will be placed upon the necessity of restoring the life of prayer in the activities of the churches. The Evangelical Alliance is well qualified to take a lead in this matter, in view of the remarkable work it has accomplished during the last hundred years through its Universal Week of Prayer. As a result of this world-wide effort, multitudes of Christian people of all denominations, and in every land, have been brought together on the first week of every New Year, not only to express their common unity in Christ Jesus, but also to face in prayer the responsibilities of the times in which they lived. The Evangelical Alliance has demonstrated that prayer is the most unifying force in the world. Christian leaders of all

denominations have come together for corporate intercession, and have sunk their differences. They have been able to realise their oneness in Christ.

"Upon this sure foundation the Evangelical Alliance is building for the future. The Council is persuaded that only a great revival of prayer in the Church can lead to a great revival of Evangelism in the world. During the two great World Wars, the Alliance, true to its principles, organised great national meetings for prayer and intercession at the Queen's Hall and the Central Hall, Westminster. These gatherings were addressed by leading statesmen, bishops, clergy and ministers of all denominations.

"Indeed, whenever we think of the work of the Alliance, we think of the ministry of prayer. It is quite certain that nothing could more speedily lead the churches of our land into new and vigorous life than the restoration of a weekly meeting for prayer. In this task, the World's Evangelical Alliance will have the hearty and grateful co-operation of all who love the old paths, and who, like every true Endeavourer, seek to be true and faithful to Christ and the Church."

The Centenary Festival of Thanksgiving

And yet a third appreciation heralds the forthcoming "Festival of Thanksgiving" in the Royal Albert Hall on Monday evening, October 21st. The writer says:—

"Considerable interest has been aroused in the churches of all denominations by the announcement that the Council of the World's Evangelical Alliance have decided to hold a great Festival of Thanksgiving in the Royal Albert Hall on October 21st. This Festival of Thanksgiving is to celebrate the Centenary of the Alliance, and, at the same time, to accept the challenge of the new opportunities that have been created since the end of the war.

"In an influentially-signed declaration, which includes the names of many Bishops, the Moderator of the Church of Scotland, and the Moderator of the Presbyterian Church of England, attention is drawn to the fact that the Alliance is an Alliance of Christians of all kinds and all denominations. 'Its primary mission is to recognise and manifest unity, and to organise for co-operation in all the great essential work of the Christian Church.' It is pointed out that 'every new phase of religious life and service has found the Alliance ready to adapt itself as a central and co-operative body at the disposal of Christians and Churches of every country and name, without relinquishing the great essential principles of unity, liberty and fraternity.'

"The statement emphasises, also, that October 20th to 27th may well prove a landmark in Church history. 'The problems now confronting statesmen and religious leaders are well-nigh overwhelming in their immensity and complexity. There is world-wide food shortage, widespread industrial unrest, the grave increase of crime, the mutual suspicions among the nations and, ever in the background, the threat of atomic destruction on a terrific scale. No merely human powers are sufficient for these things. It is with the Spirit-filled members of the world Church that the solution lies, as, manifesting the love of their one Lord, they seek, by His enabling grace, to make and advance His Kingdom of righteousness, peace and joy in the Holy Ghost.'

"The Festival of Thanksgiving will undoubtedly derive its inspiration from the achievements of the Evangelical Alliance in the field of Christian unity. The signatories of the statement to which reference has been made are, in themselves, proof of the unique position occupied by the Alliance in the thought and fellowship of the churches. All denominations are represented, and among the outstanding names are Field Marshal Smuts, Admiral of the Fleet Lord Tovey, Lord Caldecote, and the Dean of St. Paul's.

"Looking back to the formation of the Evangelical Alliance in 1846, it is interesting to note that it was the longing of Christian people for a more definite manifestation of their unity in Christ which led a number of prominent clergy and ministers to propose the creation of the Alliance. Since that time, many efforts have been made to promote and foster good relationships between the churches. In Scotland, there has been a notable union between the Church of Scotland and the United Free Church. In Great Britain all the Methodists have come together. It is not too much to suggest that these, and similar movements, have been brought about largely as the result of the new spirit created since 1846 by the World's Evangelical Alliance. For this reason, Christians of all denominations will join with enthusiasm in the great Festival of Thanksgiving which has been planned at the Royal Albert Hall."

Mixed Marriages—The Roman Decree "Ne Temere"

A vital question deeply affecting British Protestantism is that of "Mixed Marriages." It also demands Government action, and we may well call upon the "Council of the Churches" to make some public move and statement on a subject which is a long standing menace to religious (and civil) freedom at home and overseas. We are indeed glad to read in the Press the outspoken statement of the Primate of All Ireland—the Archbishop of Armagh—in an address to the General Synod of the Church of Ireland in Dublin last May.

His Grace said:—

"My brother bishops and I consider that the time has come when something should be said on the subject of mixed marriages of Protestants with Roman Catholics. In a small Church surrounded by a large and highly-organised majority, it is

hard to prevent such marriages from taking place now and then. But it is desirable that every effort should be made by the parents and friends of our young people to discourage and prevent them. And the right time to do it is not when an intimacy has been formed and love has sprung up, but at an earlier stage, so that young people, before their hearts are captivated, may understand that close friendships (which may ripen into love) should not be formed with those of a different faith. We need all our young people to replenish our ranks as we older people pass away. The Church which cannot count on a strong younger generation is doomed to early extinction.

"I regret deeply to have to say anything which may seem to aim at keeping in separate camps those in Ireland who belong to different Churches.

"But I am driven to say what I am saying by the policy deliberately introduced into Ireland by the Roman Catholic Church in 1908, when the *Ne Temere* decree came into force. This marriage-law lays it down that the presence of a Roman Catholic priest at the marriage ceremony of a Roman Catholic is necessary if such marriage is to be held as valid by that Church. And in order to secure such presence, the non-Roman Catholic party is presented with a demand, one item of which is an undertaking that all the children to be born of the marriage shall be brought up in the Roman Catholic faith.

"Now there is nothing more precious or more stoutly to be defended by a member of Christ's Church than his religious faith. And I find it hard to conceive anything spiritually more sinful, or morally more discreditable, than for a man or woman, in order to be married, to change their faith for opportunist reasons; or anything more mean or base than to make the signing away of the faith of the children yet unborn the bargaining-counter in return for which the marriage following on this trafficking in immortal souls shall be viewed as ecclesiastically valid. For, of course, such a bargain has no validity whatever in the eyes of the Civil Law.

"The consent called for is sometimes given thoughtlessly out of sheer indifference. Sometimes it is yielded under (what is morally) duress, the Protestant party (whose affections are deeply engaged) being taken at a disadvantage, with the courtship so far advanced. But sometimes it is indignantly refused. Sometimes, when given, it is in later days repented of and repudiated.

"It is worth remembering, however, by those who are determined to marry, and yet to refuse consent to the betrayal of unborn children, that—whatever the fulminations and insults of the Roman Catholic Church—the State is strong enough, through its courts, to protect the validity, and to uphold the good fame, of marriages entered into by its citizens of whatever religion in accordance with the provisions of the Civil Law.

"But the disadvantage of such marriages lies in this—that they divide the family in its most sacred concern—viz., its worship. And for that reason we call upon all members of our Church to use every effort to creat a strong public opinion and prejudice against them, but above all against a light and unthinking surrender to the demands of a Church to whose peculiar beliefs as set forth in the Creed of Pope Pius IV as late as 1564 (with yet later additions in 1854 and 1870) very few who have been brought up in the Primitive and Reformed Faith can ever subscribe thoughtfully, honestly, and from the heart."

Vatican and the American Evangelicals

Dr. J. H. Rushbrooke sends us the following information:—

Little has been heard in Britain of a grave controversy which has long troubled the U.S.A. President Roosevelt during the war appointed Mr. Myron Taylor, an American Episcopalian, as his "personal representative" to the Pope. Mr. Taylor received no salary and was not given the title of an Ambassador. Had he been so designated and received a salary, the Senate would have had to validate his appointment, but this necessity was evaded. At the outset he was the personal representative of Mr. Roosevelt; and when the commission was continued under President Truman he was termed "personal representative of the President." Nevertheless he was accorded in Rome the full status of an ambassador, and has even been created a Papal "Count." In America the procedure was widely resented as an attempt to by-pass the constitutional rights of the Senate; and in addition Protestant feeling was seriously disturbed by the apparent recognition of the temporal authority of the Pope. Agitation on the subject has not been permitted to slumber. The Federal Council of the Churches of Christ from the outset maintained a strong opposition. Both the Northern and Southern Baptist Conventions roundly condemned the appointment. Dr. Louie D. Newton has all through been a most conspicuous, resourceful, and untiring opponent of the Taylor appointment, and one of the factors determining his election to the Presidency of the Southern Convention was his outspoken firmness on this issue. At the annual assembly in Miami at which he was elected a vigorously worded protest was unanimously adopted for presentation at the White House. The sequel is reported by Dr. Newton in the following terms:—

"Accompanied by spokesmen of practically every major Evangelical body in the United States, I presented the Miami resolution regarding United States representation at the Vatican to President Truman at the White House, Wednesday morning, June 5th. The President received us most cordially, and expressed appreciation of our desire to discuss the matter with him personally.

"We were given assurance that the appointment of Mr. Taylor was a temporary expedient to give the President the fullest opportunity to make his contribution to the peace, that it might terminate at an early date, but would certainly terminate with the signing of the peace treaty.

"Two significant facts emerged as a result of the Conference. First, the President now clearly understands that the Evangelical Christians of the United States are aroused over this continuing alliance of our government with the Vatican and will unitedly keep our protest until something is done about it. Second, we now have the first commitment from the White House that the appointment will be definitely terminated at an early date, certainly not later than the signing of the treaty."

For Prayer Topics see pages 87 and 88

UNUM CORPUS SUMUS IN CHRISTO

WORLD'S EVANGELICAL ALLIANCE

INVITATION FOR THE CENTENARY OF THE

Universal Week of Prayer

(ORGANIZED BY THE ALLIANCE SINCE 1846)

For 1947

Sunday, January 5th, to Sunday, January 12th, 1947

(INCLUSIVE)

FOREWORD.

Will Christian leaders and Workers everywhere please MAKE ARRANGEMENTS EARLY to bring Christians together daily for UNITED PRAYER, during the Week of Prayer, and to circulate this Programme widely. Preachers are earnestly asked to prepare special sermons for Sunday, January 5th and Sunday, January 12th, on the subjects and texts suggested for this purpose (see pages 87 and 88). They are also asked to urge their congregations to make use of the topics for Prayer in the home, and in personal and private Prayer; also to attend the local united Meetings arranged during the Universal Week of Prayer.

Please forward a brief report of Meetings held, and any significant results, to the General Secretary, WORLD'S EVANGELICAL ALLIANCE (British Organization), 30, Bedford Place, London, W.C.1.

To all who in every country and place call upon God in the Name of our Lord Jesus Christ.

It is our privilege once again to invite Christian people of all churches and nations to join in the Universal Week of Prayer during the first week of January, 1947.

Next year, 1947, will mark the 100th year since the institution of the Universal Week of Prayer by the World's Evangelical Alliance. Those who send this letter would link their thanksgivings with those who read it, for what God has wrought these 100 years, and will pray earnestly for His blessing on the Centenary.

This call to Prayer goes out at a fateful moment in world history. Civilisation has clearly reached one of its major cross-roads. Now, in the terrible after-math of two great wars, and having discovered the tremendous secret of atomic energy, mankind is confronted, literally, with the alternatives of life or death. It must pursue the way of hatred, aggression and war to self-destruction; or return to God and righteousness and live.

What this means of challenge, and of opportunity, for those Christian Societies throughout the world who, however imperfectly, are seeking to live and to spread the way of Christ, is obvious indeed. Let us thank God for what Archbishop Temple called "the great new fact of our time," namely, the existence of the World Church. But it is only the beginnings of a united Army of Christ that we are witnessing; we are still grievously hampered by our divisions. Our prayers therefore in this Centenary year may rightly centre on the thought of *unity*; the unity which God waits—hindered only by our sins—to give to the church and through the church to all mankind.

And we must pray in a spirit of hope and confidence. In Christian faith there is no room for defeatism. All over the world let us fare forth to the fight again in good heart. "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold your God will come with vengeance, even God with a recompence; He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert."

THE ARCHBISHOPS OF CANTERBURY AND YORK, *acting on behalf of the Bishops of the Church of England, desire to commend the observance of this Universal Week of Prayer for the deepening of spiritual life, the extension of Christian fellowship and the strengthening of witness to the Christian Gospel.*

JOHN McKENZIE, *Moderator of the General Assembly of the Church of Scotland.*

DAVID CARMARTHEN, *Archbishop of Wales.*

ARTHUR DUBLIN, *Archbishop of Dublin.*

DAVID BANGOR, *Bishop of Bangor.*

RICHARD CLOGHER, *Bishop of Clogher.*

EDWARD KILMORE, *Bishop of Kilmore and Elphin and Ardagh.*

EDWIN MONMOUTH, *Bishop of Monmouth.*

JOHN OSSORY, FERNS AND LEIGHLIN, *Bishop of Ossory, Ferns and Leighlin.*

W. T. ST. ASAPH, *Bishop of St. Asaph.*

JOHN W. TUAM, *Bishop of Tuam, Killala and Achonry.*

FRANK H. BALLARD, *Moderator of the Free Church Federal Council.*

W. PURVES BOYES, *Moderator of the Assembly of the Presbyterian Church of England.*

T. BYERS, *Moderator of the Presbyterian Church in Ireland.*

W. NANTLAIS WILLIAMS, *Moderator, Presbyterian Church of Wales.*

R. NEWTON FLEW, *President of the Methodist Conference.*

F. CHALMERS ROGERS, *Chairman, Congregational Union of England and Wales.*

C. T. LE QUESNE, *President, Baptist Union of Great Britain and Ireland.*

WILLIAM FRASER, *Moderator, General Assembly Free Church of Scotland.*

WM. MORRIS JONES, *President, Welsh Methodist Assembly.*

JOSEPH JONES, *Chairman of the Union of Welsh Independents.*

G. H. SHAWE, *Presiding Bishop of the Moravian Church in England.*

ALBERT ORSBORN, *General, Salvation Army.*

A. H. WILKINSON, *Secretary, British and Foreign Bible Society.*

NORMAN GOODALL, *Secretary, International Missionary Council.*

MAX WARREN, *General Secretary, Church Missionary Society.*

W. J. NOBLE, *General Secretary, Methodist Missionary Society.*

A. M. CHIRGWIN, *General Secretary, London Missionary Society.*

J. B. MIDDLEBROOK, *Home Secretary, Baptist Missionary Society.*

ROBERT F. CHISHOLM, *General Secretary, National Bible Society of Scotland.*

T. G. MOHAN, *Secretary, Church Pastoral-Aid Society.*

H. A. H. LEA, *President, Bible Churchmen's Missionary Society.*

F. MITCHELL, *Home Director, China Inland Mission.*

JOHN BATES, *Clerical Secretary, Church of England Zenana Missionary Society.*

EDMUND B. CARR, *Zenana Bible and Medical Mission.*

HERBERT G. PIROUET, *Secretary, South Africa General Mission.*

A. STUART McNAIRN, *Secretary, Evangelical Union of South America.*

ANDREW BURNS JAMIESON, *Convener, Foreign Missions Committee of the Presbyterian Church of England.*

C. H. GILL, *Secretary, Church Mission to Jews.*

ARTHUR G. PARRY, *General Secretary, British Jews Society.*

FRANK A. SMALLEY, *General Secretary, United Society for Christian Literature.*

JAMES KELLY, *General Secretary, World's Sunday School Association.*

F. BATE, *Secretary, Colonial and Continental Church Society.*

ALAN R. BOOTH, *General Secretary, Student Christian Movement.*

THOMAS ODGERSAME, *World Dominion Movement.*

E. F. WILLIS, *General Secretary, National Council of Y.M.C.As.*

H. M. PROCTOR, *Acting President, Y.W.C.A. of Great Britain.*

FRANCES KINNAIRD, *President, Scottish Y.W.C.A.*

W. H. ENKEN, *Hon. Secretary, National Laymen's Missionary Movement.*

HENRY MARTYN GOOCH, *General Secretary, World's Evangelical Alliance.*

N.B.—The above are to be regarded as representative of many whose names would appear on this invitation were it not for reasons which do not affect the oecumenical nature of the Universal Week of Prayer. The names of Colonial and Foreign representatives to whom the Universal Programme is circulated and translation into many foreign languages and dialects, are not complete until late in the year, owing to time occupied in the course of post to and replies from widely separated places abroad.

UNIVERSAL WEEK OF PRAYER

Topics for Universal and United Prayer

Sunday, January 5th to Sunday, January 12th, 1947.

SUNDAY, JANUARY 5th, 1947.

Topics suggested for Sermons and Addresses.

1. **Christian Unity: Internal. 1 Cor. 12. 12.**
2. **Christian Unity: External. Mt. 28. 19.**
3. **A Hundred Years of Prayer, 1846-1946. Phil. 4. 6.**

MONDAY, JANUARY 6th, 1947.

Unity in Evangelisation.

THE CHRISTIAN IDEAL

That all mankind should know and worship God.
That all mankind should be saved through Jesus Christ our Lord.
That all Christians should take part in spreading the Gospel.

THANKSGIVINGS

For the great increase of Christian Mission work during the last hundred and fifty years.
For the growing friendliness and co-operation between Missions at home and abroad.
For the opening-up of the world to the Gospel through increased facilities for communication and transport.

PRAYER

That labourers may be sent forth into God's harvest.
That evangelical energy and enthusiasm for missions may continue to increase.
That Churches everywhere may be blessed with a rich harvest of converted souls.

SCRIPTURE READINGS taken from our Lord's words in the Gospel: Mt. 28. 16-20; Lk. 10. 1-9; John 4. 27-38.

TUESDAY, JANUARY 7th, 1947.

Unity Manifested by Christian Love.

THE CHRISTIAN IDEAL

Christian love is the basis of all spiritual relationship.
Love is the desire for the true welfare of the beloved.
Love therefore desires first and foremost to bring the beloved to God through Christ.

THANKSGIVINGS

For the revelation in Christ of God's love for the world.
For the capacity and strength of love with which God has endowed mankind.
For the willing acceptance of God's love as the law of life.

PRAYER

That love may overcome all hatred, division, and evil.
That love may be perfected in the hearts of all men.
That love may draw all men to Jesus Christ our Saviour.

SCRIPTURE READINGS taken from St. John: 1 John 2. 7-11; 1 John 3. 14-24; 1 John 4. 7-21.

WEDNESDAY, JANUARY 8th, 1947.

Unity Manifest in Christian Character.

THE CHRISTIAN IDEAL

That man is a spiritual creature, endowed by God with an immortal soul.
That man's primary relationship is with God.
That man's whole life should therefore be conducted and regulated according to this spiritual relationship.

THANKSGIVINGS

That the ideal of the Christian character is attracting millions of men and women as uniquely desirable.
That in the strength of Christian character it is possible to overcome temptation and evil.
That it has pleased God to reveal to us through Christ the true measure of man's life and conduct.

PRAYER

For the increase of due respect for men as spiritual persons.
For the deepening of spiritual insight and for the recognition of the Christian Ideal as the only true solution of our problems.
For the growth of all men in the harmony and power of Christian personality.

SCRIPTURE READINGS taken from St. Peter: 1 Peter 1. 13; 2. 5; 1 Peter 3. 8-17; 2 Peter 1. 1-11.

THURSDAY, JANUARY 9th, 1947.

Unity of Christian Civilisation

THE CHRISTIAN IDEAL

That all mankind should recognise one spiritual sonship in God.
That Christian standards should be acknowledged to be of universal application.
That no diversity of custom, race, or language should be allowed to separate those who are one in Christ Jesus.

THANKSGIVINGS

For the ancient establishment of Christian civilisation in Europe.
For the continued preservation of the ideals of Christian civilisation in face of numerous attacks.
For the growing acknowledgment of the Kingship of Jesus Christ.

PRAYER

For the speedy establishment of the Christian basis of civilisation throughout the world.
For the growth among Christians of a sense of world-wide vocation to serve mankind through a deeper recognition of human brotherhood.
For the breaking down of all the barriers which at present separate men and races.

SCRIPTURE READINGS taken from our Lord's word in the Gospel: Mt. 5. 1-16; Mt. 25. 31-40; John 17. 11-23.

FRIDAY, JANUARY 10th, 1947.

Unity Manifest in Christian Social Righteousness.

THE CHRISTIAN IDEAL

The basis of human relationships in society is righteousness.
The conscience should be alive to social responsibilities.
Industry and commerce should not be excluded from Christian direction.

THANKSGIVINGS

That a sense of justice is widespread.
That the spiritual character of work is being increasingly acknowledged.
That the Christian spirit is winning victories in the world of industry and commerce.

PRAYER

For the triumph of justice over oppression and wrong.
For the recovery of the sense of vocation in daily work.
For the banishment of suspicion and strife between those who work together.

SCRIPTURE READINGS taken from St. James: James 1. 19-27; James 2. 14-26; James 4. 13; 5. 6.

SATURDAY, JANUARY 11th, 1947.

Unity Among Nations and Governments.

THE CHRISTIAN IDEAL

The recognition of the unity of mankind as God's creation.
The consequent relationship of the brotherhood of nations.
The dedication of the spirit of nationality to the fulfilment of God's will for the world.

THANKSGIVINGS

For the growing perception that international problems are essentially spiritual in their nature.
For the work which was accomplished by the League of Nations.
For the moral basis of the activities of the United Nations Organisation.

PRAYER

That the nations of the world may bring their glory into the Kingdom of God.
That the Holy Spirit will guide statesmen to Christian solutions of international problems.
That God's blessing may rest upon the present and future activities of the United Nations Organisation.

SCRIPTURE READINGS taken from St. Paul: Acts 17. 22-31; Rom. 3. 19-31; Rom. 13. 1-6.

SUNDAY, JANUARY 12th, 1947.

On Sunday, January 12th, sermons will be preached in many Churches on Christian Unity, with corresponding arrangements for uniting Communion in accordance with the principles and regulations of the several Denominations.

It is suggested that sermons should be preached on:

Christian Unity.
The Christian Church the one Body of Christ.
Co-operation amongst Christians.
Prayer; and the Centenary of the Universal Week of Prayer.
The Vision: Looking Forward and Upward.